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THERE IS NO EXCELLENCE WITHOUT LABOR.

HOLINESS + TO + THE + LORD.

—THE—

JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE

PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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THE undersigned takes great pleasure in announcing a forthcoming volume, which was contemplated and partially prepared twenty years ago—when a measurably complete biographical outline of the subject appeared in the JUVENILE INSTRUCTOR. The book has been in active progress and revision during the past four years; but has been delayed by circumstances well-known to the public, long past the time at which we had hoped to issue it. It is

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ORGAN FOR YOUNG
LATTER-DAY SAINTS,

VOL. XXIII.

SALT LAKE CITY, APRIL 15, 1888.

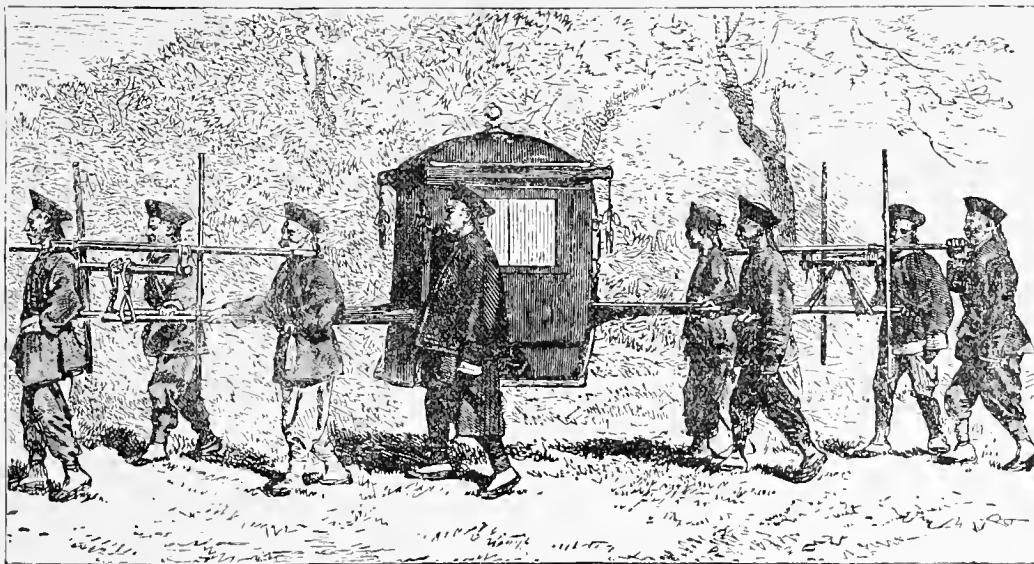
NO. 8.

A JAPANESE TRAVELING EQUIPAGE.

THE artist presents us in this engraving with the traveling equipage and attendants of a Japanese dignitary—a mode of conveyance which at some time or other has been in vogue among many of the now most advanced nations of the earth. It is not so very many years since riding in Sedan chairs, a contrivance something after the style of that in the picture, was quite the fashion in England and France. These, though all constructed upon the same general plan that human beings should bear the burden instead of the usual draft animals, were of various, and in many cases of most gorgeous styles

muscle of the brawny peasants ever on hand to thus earn a few francs.

While the custom therefore may seem to us odd and antiquated, the Japanese are really not so very far behind the times and practices of the rest of the world. We are informed by those who have tried it, that there is no other mode of traveling to compare with this for comfort and ease. Eight sturdy fellows, such as bear the chair here represented, ought to be able to get over a good many miles in a day, and it is stated as a fact that except where the roads are very good,



and shapes. In India they are still in common use. In the wilds of Africa travelers represent themselves as calmly reclining in these rude but comfortable contrivances, while being swiftly borne over waste and through forest by their swarthy porters. In the Holy Land tourists make use of them in many instances in preference to the awkward dromedary or the patient donkey. And even in Europe at the present day, ladies of delicate health and sometimes gentlemen, who desire to enjoy the splendid view to be had from some of the mountains of Switzerland, without undergoing the fatigue of an ascent in the usual way, have recourse to the chairs and the

these porters will cover a given distance quicker than even horses could. Then there is the delicious repose, we might almost say, luxuriousness, which even the picture makes one feel. There are no rocks to jolt and shake one about as in a wagon or carriage, no smoke or cinders or noise as in a railroad train, even if such existed. Of course walking or horseback riding would not be dignified enough for a Japanese grandee, and so he falls back upon his chair and his servants. He lolls lazily on its soft cushions, lulled by the sweet music of its bearers, his every wish seen to by the head domestic who trots along always within easy call.

TOPICS OF THE TIMES.

BY THE EDITOR.

IT has been a matter of surprise to some that the Puritans fleeing from oppression so soon learned to oppress. But from their standpoint, and that a very reasonable one, there was nothing inconsistent in their action. For long years they had borne the cross of fiery persecution; to escape from it and to obtain religious freedom they had left their country, their houses, their relatives, their friends, their earthly possessions, their all, and had journeyed into a new world, where alone and by themselves they hoped to enjoy the privileges of worshiping God unmolested and of training their children to walk in the way that they themselves walked in. To their understanding, they were waging no common warfare, fighting no simply human fight; they were the children of the light and they objected with all the energy of their stern and uncompromising natures to have that light darkened by religious heresy, and consequent contention, disunion and apostasy. In their old homes they had suffered persecution for conscience' sake, they had no desire to see the feuds introduced into the lands of their new inheritance. If they permitted schism, the schismatics might ere long be the more numerous and the stronger, and in that strength play the role of oppressors; therefore, for the preservation of their own liberties, religious and social, they must enforce orthodoxy, their orthodoxy, that which was orthodox to them, whatever it might be to others. Of course by this step they did that which they were unwilling that others should do to them, they robbed the others of liberty of conscience, of their free agency; but it is very easy to understand that if they perceived this dilemma, they also felt satisfied that, as they were the majority in their new cause, they had the right to enforce their ideas, instead of others enforcing their opposing ideas on them, and they regarded it as a most exalted duty to preserve from contamination the doctrines, ideas and usages which they esteemed to be divine, and for which alone they had traveled so far and suffered so much to retain. It was the battle of self-preservation, and if in the warfare they made some mistakes, it is not to be wondered at when the weaknesses and short-sightedness of human nature are taken into consideration.

We, the Latter-day Saints, have also suffered and fled—fled from the homes of our childhood, the lands of our birth, the endearing associations of kindred and friends for holy conscience' sake, and it is not to be wondered at if occasionally feelings like those that pervaded the bosoms of the zealous Puritans may find place in the hearts of some of us. But we have the fullness of the gospel for our guide. That teaches us better things. From it we learn all men are free to worship God as seems to them best. We may, as heaven's ambassadors, call, invite, persuade, but never "force the human mind" to worship as we worship, or serve God as we serve Him. If others come in our midst who see differently to us, they must have equal liberty with ourselves to work out their salvation by their own peculiar methods. If their methods infringe upon our liberties, then we have a right to protest, to object, and to take proper measure for their preservation, but otherwise their religion is a matter between themselves and their God, and they have a right to spread its principles, to seek to make converts by every honorable means, just the same as we have; no more, no less, in this regard we are on equal terms, both by the word of God and the Constitution of our country. If they abuse that liberty, or take dishonorable

or dishonest means to carry out their ideas toward us, we should have strength, wisdom, light and truth enough to repulse them by God's methods, without appealing to the passions of mankind, to trickery, chicanery or physical force. If God's kingdom is not strong enough to stand in the strength of God's truth, nothing less than that will preserve it.

The actions of our enemies may be occasionally annoying to us in their efforts to drag us back to the beggarly elements of sectarian confusion and darkness, but it is an open question if contact with them is not necessary for our perfection. There is one thing certain, we need not give heed to them; the old adage has especial force in this regard—"One man may lead a horse to the water, but one hundred cannot make him drink"; so, if every other house in the cities of the Saints were a sectarian church, a denominational school, or, on the other hand, a saloon, a gambling hell or a house of ill-fame, we need not ourselves become sectarians, nor send our children to their schools; nor need we become drunkards, gamblers or pimps. The perfection of character is greatly shown by its strength to resist temptation. He who is never tempted never learns his strength or discovers wherein his weakness lies. But it is a shame for a Latter-day Saint, who should be inspired by the Spirit of the living God to plead that he cannot resist temptation, that when the trap is open he must fall into it. How long will such a character take to develop into the perfect strength and nobility of the Godhead? The answer cannot be a very encouraging one. Yet, we must also remember while these facts remain, it is not our business to encourage the establishment of these evils in the midst of Zion. That is not our calling; our calling is to save men, not to entice them to evil or to tempt them to sin. That is the work of the accuser of the brethren and of his emissaries and agencies. Let him do his work, and we ours, and then in the providence of God all things will tend to the glory of His holy name and the salvation of His holy children.

But there is another point involved in this consideration. To what extent are we justified, as Latter-day Saints, in placing our children under the influence of those who are opposed to the truths that we hold dearer than life? Have any members of the Church a right to do such a thing; if they do are they worthy of the blessings of the temples of God? This is a matter of deep importance, and involves the question as to what extent we surrender our free agency when we covenant with the Lord to keep His commandments. Manifestly when we make such a covenant we renounce the liberty to do that which is contrary to those commandments. In the first place we use our free agency when we voluntarily assume those obligations, we were not forced to make those covenants. We have now become servants of God, as such we promise to obey Him, and He covenants to save us and deliver us from all evil. But if we do not serve Him faithfully and honestly He is not bound to do those things which are conditioned on our obedience and faithfulness. Therefore, if we fail to train up our children in the way that they should go, and open up other paths for them to walk in, we are disregarding one of His commandments, and to that extent are not keeping our covenants, or fulfilling our part of the contract. The question arises what shall the penalty be? The gospel not gathers all kinds of fish, and in the Lord's heritage the wheat and the tares grow together, and will do so, we are told, until the time of harvest comes. When will that be? Not yet, not until the end of the world; until then the good and the bad, the wise and the foolish, the zealous and the indifferent, the enlightened and the purblind will to a great extent grow

together. It is because of this fact that there remain still among us some who are so blind to their duties to their offspring, so inconsiderate with regard to their welfare that they send them to the schools unfriendly to our religion to learn the various branches of scholastic education. Such persons for want of judgment either do not perceive the wrong they are committing, or, what is worse, are indifferent to the consequences. The first condition shows very little progress in the things of eternal life; the latter gives evidence of retrogression, or of death to the pure love of the truth. But as matters stand to-day with the Church in its present imperfect state, it is very possible that if acts of this description were made tests of fellowship, it would be viewed in the light of persecution by many who fail to perceive the inconsistency of their course, while by others it would be regarded as a blow at education and heralded far and wide as a proof of our antagonism to progress and enlightenment. To take so determined a position at the present time, I think would be premature, not only by reason of the weakness and short-sightedness of those of our brethren and sisters who commit this folly, but also by reason of the misconceptions that would undoubtedly be placed on our conduct. But, as it is only those who are considered among our most faithful members who are deemed worthy to receive the blessings of the temple, it would be in no wise inconsistent, could not be construed as persecution, nor inimical to the interests of education to say to those who send their children to sectarian schools you cannot have the privileges of the House of the Lord. These are reserved for those who have progressed farther than you have, who have a better comprehension of their responsibilities and duties as parents and are more likely because of their advancement to appreciate and hold sacred the things that they there receive.

A QUEEN'S CONQUEROR.

MARY, Queen of Scots, "was confessed by every one to be the most charming princess of her time." She had a brilliant complexion, dark, flashing eyes, yellow or auburn hair, exquisite hands, a fine voice, a tall, majestic figure. She was a great dancer; rode well; sang sweetly, accompanying herself on various instruments; spoke several languages, and wrote both in prose and verse.

By the death of her father, James V., she became a queen before she was a week old. She was educated in France, and brought up in the Roman Catholic religion. When nineteen years old she returned to Scotland, leaving France with great regret, and feeling no love for her native country.

John Knox, the great Scotch reformer, was thirty-seven years older than Mary. He was educated at Glasgow University, became an enthusiastic Protestant and preached with tremendous power.

Only a few days after Mary's arrival in Scotland, she sent for Knox to come to the palace, where they had a long talk in her brother's presence. She accused him of attempting to destroy her authority over her subjects, and using magical arts to carry out his purpose. But so completely did his eloquent defense overpower her, that she sank into a silent stupor, from which she was roused by the dinner-bell, which put an end to the conversation.

Not long after, Mary gave a splendid ball in honor of the

success of a brutal massacre in France. On the following Sunday, Knox preached a sermon denouncing the atrocity and the festivities. Mary was told that "he had spoken in a manner calculated to bring her under the hatred and contempt of her subjects." She sent for him to come to the palace, where she received him, surrounded by her counselors and maids of honor, and administered a long rebuke.

Knox listened quietly, and then repeated the whole of what he had said in the pulpit. For the only time in her life, Mary was compelled to listen to a plain, fearless sermon. As he left the room, one of her attendants was heard to mutter, "He is not afraid!"

Not a great while elapsed before he was summoned to her presence in Lochleven Castle. For two hours she plead with him on behalf of the nationality of her own religious service.

"Will ye allow that my subjects shall take *my* sword in their hands?" "The sword of justice is God's," the reformer answered. The queen was very angry, but the next day, sent for him again, and adopting a plan unlike any she had ever before tried, attempted by every art in her power to charm and fascinate him. "For my sake" was the plea, but it was equally unsuccessful.

There was only one more interview between them. She sent for him upon hearing that he censured her marriage with Lord Darnley. "I cannot be quit of ye!" she cried in a passion of anger, "and I vow I will be revenged!" She sobbed and wept, but Knox was as unmoved as before.

"I am sorry to hurt you, madam," he said, "but I should be more sorry to hurt my conscience."

This speech infuriated her, and she ordered him from the room.

On the occasion of her marriage with Bothwell, the supposed murderer of her first husband, Darnley, the nation was wild with indignation.

Some proposed banishment, others imprisonment for life. Knox used his powerful oratory to have her tried on the plain charge of being an accomplice in the murder. There is no doubt that the fiery eloquence of the great reformer was one of the mightiest agencies in bringing to punishment the queen whose beauty and whose tears could never swerve him from his honest convictions.

He died fifteen years before Mary's execution, and it was truly said of him when he was laid to rest in the old church-yard of St. Giles, Edinburgh, "Here lies one who never feared the face of man."

Selected.

FORGE YOUR OWN CHARACTER.—It is certainly important for each one to find his own appointed work in the world, that which he loves best, and can do best, as far as practicable; but it is folly to sit down supinely and give way to despair and lethargy because he imagines he ought to occupy a more prominent or important post. Nine-tenths of the changes made under this delusion prove to be for the worst instead of the better. The character and capacity that fail of success in the one case fail yet more signally in the other. Froude well says: "You cannot dream yourself into a character—you must hammer and forge yourself one;" and it is only by laying hold earnestly and vigorously of the work that lies nearest to us, and raising its value by putting into it all the vigor and energy, all the patience and fidelity, all the thought and ability we can command, that we may have any right to expect success in any of its meanings.

AN INQUIRY.

BY H. P. D.

(Continued from page 101.)

NOTWITHSTANDING Frank's resolution to proceed with the investigation, his thoughts troubled him, and he spent a restless night. For several hours he could not sleep, and when at last weary nature succumbed and his eyelids closed in sleep, his restless and disturbed thoughts formed themselves into troublesome dreams in which he could see such men as John Wesley and others perplexing themselves over these difficulties, and with what result? Evidently they had been the opening wedge for the Methodist society. Martin Luther, John Calvin, Alexander Campbell and others passed in review before his mental vision; and when at last morning dawned and he awoke from his fitful slumbers he felt unrefreshed and nervous. After breakfast, he went directly to consult John and learn his view of the subject.

After mutual inquiries as to each other's health and some commonplace observations, they retired to the back room of the store, when Frank laid before his friend the thoughts, apprehensions and the fragmentary dreams he had had on the subject.

"I have had similar thoughts," said John, "but they have not troubled me as they seem to have wrought on your mind. But there is some danger of such investigations as we are engaged in leading to the results you dread, unless proper precautions are taken. If, however, the parties thus engaged are honest, and are simply seeking the truth for the love of it, they need not fear originating a new sect; for, as I now view it, even if they should succeed in doing so, they are utterly powerless to place in it the powers, gifts and blessings enjoyed by early Christians in apostolic times, and hence it would be as weak and impotent as all others. After such party, sect or organization is formed, its members may hold meetings, set apart preachers, make a great stir and create a sensation, even be recognized as one of the evangelical denominations of the day. But when these man-made sects are simmered down and analyzed, they are found to contain about the same elements, with some minor differences, over which they are ever wrangling. The utmost that we can do, then, is to continue our investigations by the records of the Bible, until we arrive at a safe conclusion, and then stand still and await results. I have a presentiment that if we are faithful we will sooner or later learn something that will amply reward us for all our painstaking and fully satisfy our desires."

"I thank you sincerely for these suggestions and this encouragement," said Frank, "and I am now willing to pursue the investigations with renewed zeal."

The two friends parted with the understanding that they would say nothing to Mr. Posey for the present on the subject they had had under consideration.

The parties all met at Mr. P.'s that evening at the appointed time, and after singing the hymn:

"Tis sweet to work, my God and King,
To praise thy name give thanks and sing;
Awake, and view the morning light,
And tath of all thy truths at night"—

a short prayer was offered by Frank

Mr. P. then remarked: "Boys, I have meditated a good deal on our last night's deliberations, and an inquiry has arisen in my mind, as to what we should understand by 'teacher.' You remember, that that is the third officer enum-

erated in the 28th verse of the 12th chapter of I. Corinthians and also in the passage in Ephesians. Who were teachers? Is the office the same as that of an elder, or minister, or will the records justify us in considering it a separate office, or calling?"

"I am led to the conclusion," said Frank, "that while an elder, or minister, may perform the duties of a teacher, the two offices are distinct and separate. But before we go any further, it will perhaps be well to settle this point by a reference to the records; we will make a halt, till John finds something tangible on the subject."

Presently John found and read the 6th and 7th verses of the twelfth chapter of Romans:

Having then gifts differing, according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith;

Or ministry, let us wait on our ministering; or he that teacheth, on teaching.

"This seems to settle the point," said John, as he finished reading. "According to the record here, prophets are to prophesy; ministers, wait on their ministry; and *teachers, on teaching*. And while the elder or minister teaches in a public manner, the teacher performs the duties of his office in a more private manner. But let me hunt further, as I have a concordance here."

He soon found and read the following, in the prophecy of Isaiah, chapter xxx., 20, 21.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

And thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it.

"This is a clear case of private teaching, not to be confounded with the more public teaching by elders or ministers," observed Mr. P.; "so we may consider this point settled. Let us next refer to other passages relating to prophets."

John then read as follows from I. Corinthians, xiv, 1, 5:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying:

"Revelations, prophecy, speaking in tongues, etc., seem to be the burden of this chapter," said John; "revelation is mentioned three times; prophecy and prophets, twelve times; speaking in tongues, thirteen times. It seems to me, we might as well consider this point as settled, that is, that prophets, revelations, speaking in tongues, miracles, etc., were as common in the church as other callings."

"Yes," said Frank, "these spiritual manifestations were the very life of the church: they were a part of its very being!"

"Since we have got to this point," said Mr. P., "I am amazed that any of the sects around us, can have the effrontery to call themselves the Church of Christ, with the Bible before them! We are compelled to conclude, that such a body, or church, as we have been tracing in this book, does not exist on the earth, in sight. Melancholy thought! Let us now make a kind of summary of the results of our investigations, in as concise and regular order as we can. The first principle is faith. The Apostle Paul says, in Hebrews xi, 6:

But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

"No person would engage in anything if he did not believe—have faith—that he would receive pleasure or profit thereby. The next step is repentance, a reformation of life, a turning away from evil and seeking with all the energies of the soul to do what is right. The third step is to be baptized for the remission of sins,—by one having authority, one who is called of God, as was Aaron; and fourth, to have hands laid on for the reception of the Holy Ghost. The church made up with this kind of material, being the work of God, had placed in it, apostles, prophets, teachers, pastors, gifts of healing, diversities of tongues, miracles, revelations, etc., the whole under a government instituted by God, and administered, under His direction, by inspired men. How weak and imbecile appear the sects of the day, as compared with this standard! The best they can do, in the absence of direct revelation from heaven,—which they repudiate,—is to have men-made preachers, men-made church organizations, controlled by men-made governments! There is scarcely a point of resemblance between the two. That there has been a falling away from the primitive order of things, is as sure as life differs from death, or light from darkness."

"I suggest," said Frank, "that we now seek for some intimation of a falling away."

John then read from II. Thessalonians, ii, 1-3:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"This is specific and precisely to the point," said John, when he had finished reading; "and I think the same great apostle says something to Timothy on the same subject."

He then read II. Timothy, iii, 1-5, as follows :

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy.

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

"This is a woful picture," said Mr. P., "but it is the truth graphically described by a great and inspired writer."

"Without controversy," remarked Frank, "the signs following, promised by Christ, and so abundantly testified of by the inspired writers as contained in this book, constitute the *power* of godliness. And all the sects of which we have any knowledge, deny these spiritual manifestations, and say they are not needed in these days!"

"Let me read another passage," said John, "which is precisely to this point."

He then read the II. Timothy, iv, 3, 4 :

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth and shall be turned unto fables.

"These proof texts abundantly establish the point we were seeking," said Mr. P. "They are sufficient on this point, and we may rest that matter here."

The parties adjourned for the night, and each retired with a sadness that was unusual, brought about by the convictions forced upon them by their investigations. Frank's thoughts were particularly sad, and he sought a retired place on his way home, to pour out his heavy heart in prayer for guidance in this momentous matter. He arose with confidence, and the observation made by John, that something would perhaps occur that would satisfy their utmost desires, came to his mind.

(To be continued.)

NATIVE ART CRITICISM.

HAYDON, the artist, used to assert that ignorant as the English people were, they had no lack of sympathy or feeling for works of the highest art, when such works were put before them. "Any man," he said, "with the practical good sense of the race, would understand the cartoons and the Elgin marbles. They are intelligible to the plainest understanding."

An illustration of the correctness of his confidence in the popular appreciation of good art, occurred when the Elgin marbles—a collection of statues made by Lord Elgin, at Athens—were shown to the public at the British Museum. Haydon and Wilkie were present on the opening day. The workmen came in and looked at the marbles.

"How broken they are, aint they?" said one.

"Yes," replied the other; "but how life like!"

"There," said Wilkie, nudging Haydon, "you might just study them till doomsday, but you could never convey their excellence by speech more completely."

On another occasion, however, he was present when a less appreciative critic gave an opinion. A gentleman, after looking at the marbles for some time, said to the attendant,—

"And pray what may these marbles be remarkable for?"

"Oh, sir," replied the man, "because they are considered to be so like life."

"Like life! like life! Why, what of that?" and he contemptuously walked out of the room.

While Haydon was painting his great picture of the "Judgment of Solomon," he was not quite satisfied with the expression of the real mother. He was thinking of painting her out and putting in a new face, when he overheard an old woman, one of the models who sat to him, saying to herself,—

"Ah, poor soul, how frightened she is!"

This satisfied Haydon that he had got the expression which touched the maternal heart, and he left the head as it is.

One of Haydon's great works was that of "Christ entering Jerusalem." It was exhibited at Glasgow. A year or two after, an artist, sketching in the Highlands, was met by a lassie, who overlooked him while he worked.

"Air ye fond of peecturs?" she said, after a while.

"Yes," he replied.

"And did ye see a peetur at Glasgow o' Christ comin' to Jurrooslem?"

"I did."

"Ah," exclaimed the enthusiastic lassie, "You was a peetur! When I sa' a' the lads and lasses wi' their hats off, I jest sat me doon an' grat "(wept).

SOMEBODY says that politeness is like an air-cushion—there may be nothing in it, but it eases our jolts wonderfully.

FOR OUR LITTLE FOLKS.

A LITTLE STORY.

THERE was no help for it. Daisy must be drowned—little, gentle, two months' old Daisy, that was always so good and quiet, and yet so full of life and frolic! Little Katie's heart was quite broken thinking about it. But mamma, who knew best, had said so, and there was no help for it. Three cats took so much milk. And there were so many human mouths to feed; and milk at ten cents a quart. Poor little Katie! She saw it was best, but it brought grief to her heart.

"If some one would only buy Daisy," she said, clinging to her mother's dress.

"People don't buy kitties," said her mother, stooping to kiss the little flushed, tearful face lifted to hers; "but I wish some one would take her as a gift. You wouldn't mind giving Daisy away, would you, Katie? That would be better than drowning her."

"Yes, indeed; a hundred times better!" answered the child, her face lighting up.

That night a little tear-stained face pressed Katie's pillow. The child was offering up her evening prayer. "Dear Father," she said, "please send some one long who wants a kittie. It is so awful to have Daisy drowned, and it hurts so! Please, dear Father, be good to Daisy, and don't let her be drowned." And here the little voice grew choked, and great tears fell on the white pillow-slip. Soon, however, she fell asleep; her prayer had quieted her.

"Good bye, Daisy. Oh! I wish God had thought it best. But He didn't, and you must go." And Katie turned from her brother Reuben, who held Daisy in his strong arms.

"Don't cry, Katie," said the boy, pausing a moment, "I'll do it real quick; she won't suffer a minute. I'll tie a big stone to the bag, and it'll be all over in a jiffy."

Poor, blundering Reuben! He meant to comfort Katie, but his words only made her cry the harder.

Reuben walked along far from comfortable. There was the bag in his pocket and Daisy in his arms, looking up in his face confidingly, as though he were the best friend she had in the world. In a few minutes Daisy would be struggling in the water, and he should have to go back and face Katie, and tell her it was all over.

"I declare, I can't do it!" he exclaimed half aloud. "I'm going in here to Bill Watson's. Perhaps his folks would like a kitten. Any way, I'll see."

A little girl stood in the doorway

"Hello, Jenny! want a kitty? I've brought you a beauty—look!" Jenny's pretty face flushed with delight.

"Oh, mother!" she exclaimed, running back into the room, "May I have this kitty? Reuben has brought it on purpose for me!"

Reuben had to tell his story—how they had two other cats at home, how they hadn't milk enough for them all, and how Katie had cried when mother said Daisy must be drowned.

"Don't say another word," interrupted Mrs. Watson. "Leave puss here. I'm right glad of her."

So Reuben put Daisy into Jenny's arms, and with a heart-felt "Thank you ma'am, Katie will be so glad," he hurried home to tell his sister the good news.

Oh, how happy Katie was that evening!

"God did hear me; didn't He mamma? Dear little Daisy! I think God must love kittens almost as much as he does little girls; don't you, mamma?"

"His tender mercies are over all His works," murmured Katie's mother to herself; then she turned to her little girl, and said:

"God loves and cares for everything that He has made, dear child. I thank Him that my Katie has a tender, loving heart toward His creatures; and I am glad, too, that Daisy has found so good a home."

ONLY A GRAIN OF SAND.

A MAN who for years had carried an old and cherished watch about him, one day called upon its maker and told him it was no longer useful, for it would not keep time correctly.

"Let me examine it," said the maker; and taking a powerful glass, he looked carefully and steadily into the works, until he spied just one little grain of sand.

"I have it," he said; "I can get over your difficulty. There is a grain of sand here."

"Why, sir," said the man, who stood by while the watchmaker removed the atom, and noticed it was so small it could only be seen through the magnifier, "how can such a little thing disturb the

whole machinery? May it not be that the works are defective in some way?"

"No, I am quite sure there is nothing else wrong. That little grain did all the mischief: and it is the more troublesome that it is so small, for it can work itself into places otherwise proof against disturbance, and where it is hard to be discovered or dislodged."

Thus it is in the home. One cross feeling, one hasty word, one angry look, may mar and hinder the running of the perfect machinery. We may begin well with God and carefully set the time-piece, but if we do not trust in His keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works, and hinder the wheels, and present a false face to all who are around!

Let us, then, look to Him who is able to "keep us from falling," and trust Him, as the God who will deliver in temptation, and keep the home watch running perfectly.

ANSWERS TO QUESTIONS ON CHURCH HISTORY IN NO. 6.

1. On what charge were Joseph and Hyrum arrested on the next morning after they reached Carthage? A. That of treason.

2. What orders did Governor Ford give after this arrest? A. For all the troops to form a hollow square on the public ground near the Court House.

3. What did Ford do after this order was complied with? A. He mounted an old table from which he delivered a speech.

4. What was the nature of his utterances? A. He endorsed all the rumors which had been in circulation about Joseph and the Saints. He stated that Joseph and Hyrum were dangerous men in the community, and guilty of all that might have been alleged against them.

5. What did he do after completing his speech? A. He came to where Joseph was stopping and invited him to walk with him through the troops.

6. What solicitation did Joseph make of him? A. That he might have a few moments' private conversation with him.

7. How did he act when refusing this? A. He felt so ashamed and mean that he could not look up; he kept his eyes upon his shoes.

8. With whom did Joseph and Hyrum then

walk through the crowd? A. General Mince R. Deming and Dr. Richards.

9. Where did they go? To General Deming's quarters.

QUESTIONS ON CHURCH HISTORY.

1. If the law was powerless to injure the Prophet, what means were to be used?
2. Why were the opponents of the Church so anxious to shed the blood of Joseph Smith?
3. What principal reason was assigned by Governor Ford for requiring Joseph and his brethren to go to Carthage?
4. Was this reason fulfilled?
5. What object did the prosecution have in view?
6. In what way did the judge seek to assist them?
7. Who met his unjust demands?
8. Who tried to take the brethren to jail?
9. Upon whose order?
10. Whom did this order name as the witnesses against the brethren?
11. What reason did the order give for committing the Prophet and his associates to prison?
12. Was this true?

FAULTS.

WHAT are another's faults to me?

I've not a vulture's bill
To peck at every fault I see,
And make it wider still.

Is't not enough for me to know
I've follies of my own—
On my own heart the care bestow,
And let my friends alone?

YOU AND I.

HOWEVER our spheres may differ,
We are made of the self-same stuff,
If you are a polished diamond,
I am a gem in the rough.

I may not attain the lustre
That your different lot may give;
But if with a true and noble heart
In my humble sphere I live,

Though you are found in a palace
And I in the gravelly earth,
Each shall be in the jewels of heaven,
A treasure of equal worth.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, APRIL 15, 1888.

EDITORIAL THOUGHTS.

HCONVERSATION with a prominent man in the Church a short time ago made a deep impression upon us. We had known him from early boyhood and were familiar with the facts which he mentioned; but his statement of them impressed them with a vividness upon our mind that we had never before felt.

In his boyhood and youth he had been thrown into the society of boys and young men who were bright and attractive and, many of them, well connected, but were what would be called fast—that is, they did not follow any steady employment which exacted close application and regular hours, but rode good horses, had opportunities of obtaining means, and could indulge in all the gayeties that could be had among us, and, worse than all, could get all the whisky they wanted. He himself, through his natural wit and sprightly conversation and love of fun, and his father being a prominent man, was a welcome companion for all this class wherever he went. They, too, naturally sought his society.

In the conversation to which we refer he said he now looked back to that part of his life and to those associates with very peculiar feelings. Of almost all the companions of those days, who were of this class, he seemed to be the only one that was left, though himself comparatively young. Some had gone in one direction, some in another. Others had disappeared from the surface and were almost lost to view, and a number had died drunkards. He ran over the names and they made a long list. They were names familiar to us and to all the young men a quarter of a century ago—names well-known in the community.

We were so impressed by the picture he drew that we remarked, "he was like a brand plucked from the burning." It was sad to think that of so many bright young men whose lives might have been distinguished for usefulness, so many had been cut short by untimely death, or if still living, were but little better than dead men.

In reviewing the danger and ruin which he had escaped, our friend did so with a feeling of great thankfulness to the Lord for His mercy which He had shown unto him in rescuing him therefrom. And well he might; for human experience has proved that it is very seldom that an instance occurs where a young man is successful in breaking loose from wild, carousing associations and in laying the foundation of a new life—a life which leads to self-respect and honor.

But what a lesson such an experience affords to the boys and youth of our community. Out of the twenty or thirty whose names he mentioned, many of whom were bright and talented, and all of whom had great opportunities, he seemed to be the only one whose reformation had been successful. It appeared as if all the rest had ignobly fallen and their lives had been failures.

If these young men had applied themselves to wisdom and

qualified themselves for the proper discharge of the duties of life, that would naturally have fallen to their lot if they had been prepared to receive them, what strength they would have been to Zion! How much they might have done in combatting sin and promoting righteousness! But instead of this, their influence was on the wrong side. Their examples were in favor of sin, and they lent their aid to Satan and not to God.

Whenever we see a boy, or youth, or young man in Zion take a course to destroy his influence for good, we are filled with sorrow. In building up Zion the help of every one of our young men is needed. Better for them and for the kingdom of God also that they should die in boyhood or youth than that they should grow up to set an example for evil and to use their influence against the work of God.

BOYS can be judged very correctly by the kind of company they keep. An excellent idea can also be formed of what their future will be from their manner of life and associations. The boy who takes pleasure in low and rowdy associations is apt to grow up a dissipated and dissolute man, worthless, so far as the serious duties and responsibilities of life are concerned. If a boy混gles with "fast" companions who indulge in bad habits of various kinds and are intemperate, it may reasonably be expected that his life will prove a failure; that instead of becoming a useful and an honored man, he will either sink into a drunkard's grave or into obscurity and contempt. Even should a young man reform, he cannot blot out the remembrance of his former follies, nor dismiss the feelings of regret and sorrow which will always obtrude themselves upon him when he thinks of his past life. As a public teacher—should that be his privilege—he will find himself weakened by the thought of his own former misconduct, and it will not help his influence over the young who may have known of his early life.

It is in early life that boys and girls can lay the foundation for a character that will endure through time and eternity. By lives of purity, of obedience, and of honest endeavor to practically carry out the principles which God has revealed, they can secure to themselves the respect of their associates and the love and blessing of God.

Children, you owe it to yourselves that you should live in this way. You also owe it to your Heavenly Father, who has given you this existence and has placed so many blessings within your reach.

There is a great contest going on at the present time. Satan, who is a rebel and has sought, from the beginning, to destroy the kingdom and the purposes of God, exerts all his power to lead mankind astray from the path of righteousness. He knows that by so doing he opposes God and brings ruin upon His children. He desires to make us all like himself, and hence he spares no pains to lead us to disobedience and rebellion.

On the other hand, our Heavenly Father, whose hands are full of good gifts for us, constantly entreats us not to listen to Satan, not to be deceived by him, but to give heed to the Holy Spirit and to be guided by it. He assures us that if we will thus walk before Him, we shall be led back to His presence, there to receive joy eternal.

It is surprising that men profit so little by the experience of those who have gone before them. On every hand we see the result of disobedience to God's commands. We see the ruin that is wrought out for drunkards, for blasphemers, for those

who practice wickedness in any form. Men and women who lead such lives bring sorrow and misery upon themselves. Yet, notwithstanding these results are everywhere visible, mankind fail to profit by the dreadful examples. They yield to sin and take the downward road, without apparently knowing where it leads.

With the children of the Latter-day Saints, however, they have, in addition to the examples they see around them, the continued instruction of wise men and women, who watch over them with constant care. In the Primary Schools, in the Sunday Schools, in the Improvement Associations, in the Relief Societies, in the quorums of the Priesthood, and in the varied organizations with which everyone can become associated, there are influences of the most healthy character brought to bear upon us from infancy to old age. With these advantages—advantages which the young people did not have for some time after the Saints settled in these valleys, if the children go wrong, it is because they reject the teachings they receive.

THE TERROR.

I HAD an ugly, unruly boy in my room, and he gave more trouble than all the rest of the class. All through the different grades of the large grammar school he had been a terror to his teachers, and he was hurried on to the next teacher with surprising alacrity. When I inherited him I felt as if Nemesis had overtaken me, and just how to control him was a problem I long wrestled with. For several weeks he was the terror of the room, and my reputation for good order was, I felt, fast disappearing. The boy would not obey unless he felt like it, and punishments had no effect on him.

It is unnecessary to narrate his pranks. Every plan I evolved for his regeneration proved abortive; he wouldn't reform. Finally, by accident, I stumbled on the cure. I discovered that he was interested in drawing, or rather was interested in sketching odd bits of scenery, or objects in the room, *not even omitting his respected teacher, who was a typical schoolmarm and wore glasses.* I resolved to make the most of this one talent,—if talent it was,—and so one day, when I was in my best and sweetest mood, I asked the Terror if he would draw a plan for some shelves I wanted in my closet. He assented, and the sketch was neatly and accurately made. There was a new look in his eyes, and a new expression on his face when he gave me the paper.

Then I advanced slowly and cautiously. I needed some maps made, and again I employed the Terror, and again the result was encouraging. The maps were models of neatness and precision. I judiciously praised him, and exhibited the maps to the class and called for copies. None ever equalled his.

We were studying the continent of Asia, and the Terror never had his geography lesson learned; but when I suggested that if he wished to keep up his reputation in drawing he must draw the details of the country he was sketching, geography became a new study to him, and he easily made excellent progress in this branch. To do this he had to forego some of his "fooling business," and it was given up simply because he had something more to his liking to do.

In fine, and to the point, the Terror came out of his chrysalis state a new creature. His old ways were left, and he readily adopted the better method of doing and living.

From a slouching, unkempt, uncouth, shambling, horrid boy, he emerged into being a respectable, neat, tidy, order-loving, painstaking, and industrious young man. I had found that there was something he could do and something he liked to do, and that was all there was to it.

A.

KAISER WILLIAM OF GERMANY.

IT is not many days since the whole world was informed that the venerable William, King of Prussia and Emperor of Germany had been gathered to his fathers. We present here-with a fine portrait of the aged ruler, and deem this a fitting occasion on which to give some historical incidents of his career and of the mighty fatherland which during his reign made such tremendous progress, and achieved so high a respect in the family of nations.

Friedrich Ludwig Wilhelm, as his name is in German, was born on the 22nd of March, 1797, and died on the 9th of March, 1888. He was, therefore within a few days of ninety-one years of age. His father, Frederick William was a grand-nephew of Frederick the Great, one of the most splendid monarchs of any age, and a type of royal manhood which the Germans never tire of eulogizing. His mother was the beautiful Princess Louisa of Mecklenburg-Strelitz. The subject of our sketch was the second son of these parents, and even in early youth gave promise of the talents and qualities which were afterwards as strongly developed. His father during his reign had to contend against the all-conquering genius of Napoleon, and it must be confessed that he cut but a sorry figure in the drama of the day. First the ally and tool of the French, then during a few brief months their avowed enemy, afterwards again reduced to the position of mere vassal, a king indeed without a kingdom, and finally roused by the patriotic spirit of the nation into another hostility,—his name and reputation were finally saved from utter reproach and his kingdom from the contempt of Europe by Blucher and the army at Leipsic and at Waterloo. The young prince Wilhelm had received a military education and was given in early life a rare opportunity of putting his training into practice against the greatest commander in the world. He made the campaigns of 1813-14 with the Prussian army and thus at the age of seventeen, measured swords with the proud empire it was his destiny to afterwards humble.

It is said that at school he was obstinate and determined. As he grew older, perseverance seemed his most pronounced quality. He coincided with Blucher's policy of "fighting, fighting,"—and not surrendering or suing for peace. We may well imagine that he placed a higher value upon the talents of the chieftain with whom he served, than did his predecessor Frederick the Great, who, incensed at some piece of insubordination on the part of his refractory cavalry officer, sent word: "Tell Herr Rittmeister (Captain) Blucher to go to the devil."

On the death of Frederick William III., his oldest son, Frederick William IV., took the throne in 1840 and ruled until 1857. He was of a quiet, literary turn, poorly fitted to cope with the stern duties attending the sovereignty of a kingdom like Prussia, whose rulers, it became clear, must be military men and in every sense practical and energetic, or else be overreached and imposed upon by their neighbors.

During his reign, and indeed during that of his father, liberal sentiments had become widely diffused among the people, and they began to clamor for a constitution granting more equitable representation and greater liberty than they had enjoyed. But their wishes were only half met, the policy of the rulers appearing to be to grant no more than they were actually compelled to.

brother, I would turn my cannon loose on them, and blow Berlin to ruins"—a remark much quoted, but one which does him no credit. It was also on this occasion that a certain regiment of infantry, stationed at Frankfort-on-the-Oder, sixty miles distant from Berlin, made the march to the capital in a single day, and, in connection with some fine promises of the king, succeeded in restoring order. That regiment is



KAISER WILLIAM OF GERMANY.

Finally the people in their rage stormed the arsenal in Berlin, the capital, and seized the palace of Prince William, the subject of this sketch, who had made himself particularly obnoxious by his expressed determination to hold on to the original principles of "absolutism," as the monarchist doctrines were called. On this occasion the Prince is said to have made the remark: "If I were king, instead of my

now called the Imperial Life Guard, and their uniform was the one worn by the Kaiser to the day of his death.

In 1857 the king manifested symptoms of occasional insanity, and these becoming more serious and more frequent, he soon was rendered incapable of governing. His younger brother, in 1858 succeeded him first as Regent, and then in 1860 as William I., King of Prussia. On the occasion of his

coronation he, like Napoleon, placed the crown on his own head, and declared that he "ruled by the favor of God and of no one else." He dissolved several successive chambers of Deputies in which the liberal element was found too strong to permit his carrying out some favorite schemes, and in 1862 he chose Bismarck, formerly ambassador to Paris, his prime minister and chief adviser. This great character brought to the head of affairs the most consummate strategy and adroit statesmanship and has remained the leading figure in Prussia ever since. In a subsequent number of the JUVENILE, I shall have something more to say about this remarkable man, "the Iron Chancellor" of Germany.

The chamber of Deputies of 1862 went to the length of declaring that any expenditure of moneys not sanctioned by them was a breach of the constitution, whereupon the king promptly dissolved their session, and stated that he would do his duty to his kingdom, "regardless of these pieces of paper called constitutions." Bismarck's diplomacy succeeded the next year in subduing these internal differences by reviving the national German feeling against Denmark, a quarrel of several years' standing, and created in the beginning by disputes and discord between the German and Danish population of some of the provinces of Denmark. Germany and Austria, having quickly punished Denmark, soon quarreled between themselves, and the war of 1866 was fought, which gave Prussia the victory and the two provinces of Sleswig and Holstein.

In the next number of the INSTRUCTOR will appear an engraving of one of the most famous battles of this war, which can be then better described and more fully explained.

These campaigns were brilliant and surprising to the whole of Europe, and from them date the admiration and respect entertained for the military generalship and thoroughness of the kingdom. The war with France soon followed, in 1870, probably the most astonishing contest of arms the world has ever seen. The genius of Bismarck, the minister, and Von Moltke, the field-marshall, coupled with the discipline and complete preparation of their forces, carried the Germans invariably to swift victory. With France humbled at his feet, King William proclaimed the Empire of Germany, and himself its Emperor. This was in 1871, since which time, though always ready for a fight with any one, and apparently always expecting to have one, the nation has enjoyed peace and prosperity.

These, in brief, are the most important events in the reign

of the monarch now laid to rest. His faults, it cannot be denied, were many; but so were his virtues. If he was inclined to be narrow-minded and absolute, he was nevertheless unswerving and honest. If he was not possessed of the abilities of some other rulers, he at least possessed the tact to select as his aids men of acknowledged genius—and this after all is a great quality in the successful ruler. He never was willing to suffer invasion on his royal prerogatives, yet his people worshiped him for his patriotism to the fatherland. Liberal orators assailed his measures and delayed, if not defeated them, but the astonishing success of the foreign policy and the great internal prosperity which have marked his reign silenced all their assaults.

I repeatedly saw the old gentleman during the years 1882-4, and was every time struck with the universal veneration with which his people regard him. It is true, attempts had been made on his life, and there had been much talk of the socialist movement having honeycombed the entire fabric of the nation. I saw and heard but little of it, during a residence on the spot of over two years. He loved his people, but adored his army. The apartment in which he spent most of his time in his palace in Berlin fronted on the avenue Unter den Linden, along which almost every hour of the day troops are moving to and fro, and he scarcely ever allowed them to pass by without stepping to the window, no matter how important the duties in which he was engaged, and giving them the military salute. He always wore his general's uniform, and when riding in his carriage wore either the cap or helmet of the Prussian infantry. Of course since the war with France, the anniversary of Napoleon's surren-

der at Sedan is a national German holiday. The great military manoeuvres or reviews take place about this time of the year, early in September, and last several days. On such occasions, the Kaiser was wont to spend nearly the whole day in the saddle, and careen over the large parade ground as heartily as the youngest trooper. It was such peculiarities as these which made him the idol of the army.

On the 11th of June, 1829, William I. married Augusta, Princess of Saxe Weimar, a Catholic by birth and training. Her picture is also presented with that of her husband. Though the royal pair have lived in apparent happiness together, she has always kept herself proudly aloof, except when common courtesy would have been outraged by such action, and manifested little sympathy with the projects of her husband. Her exclusiveness has made her unpopular with



the people, who seem to have lavished the more regard upon the Emperor. Their children are a son, Frederick William, now Frederick I., King and Kaiser, and a daughter, the Grand Duchess of Baden.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

(Continued from page 107.)

SIX days thou shalt work, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord, whosoever doeth work therein shall be put to death. Ye shall kindle no fires throughout your habitations on the sabbath day.

Exodus, xxxi, 12-18: And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Lev. xxiii, 3: Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

Ler. xxi, 2: Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Numbers, xv, 32-36: And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses. The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Deuteronomy, v, 12-15: Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Nehemiah, xiii, 15-22: In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves,

and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold viands. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth they came no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

Isaiah, liv, 1-7: Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine house and within mine walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

Isaiah, lviii, 13, 14: If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

Jeremiah, xxvii, 21-25, 27: Thus saith the Lord; take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein: Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they,

and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain forever. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then will I kindle a fire in the gates thereof, and shall devour the palaces of Jerusalem, and it shall not be quenched.

(To be continued.)

WE ARE ONLY STEWARDS.

THE cares and duties of business life, while they cannot prevent thought, leave little time to elucidate it. But he must be spiritually blind who does not see the hand of Providence most visibly manifest in all that is taking place in our midst to-day. True, it requires a considerable degree of faith to be able always to feel assured that

"Behind a frowning Providence
He hides a smiling face."

It is nevertheless true. And the result of present events will prove, just as clearly as at any past period of our history, that the Lord can and will cause "all things to work together for good to those who love Him and keep His commandments."

It is but a few months since there was a terrible howl against the people of Utah, and priests and people were urging the government to send an army and lay waste our beautiful city by the sword and the cannon. Lo! what a change! A sudden inspiration has swept over the land and caused people to flock here from all parts of our country, if not from all parts of the world, to invest their money in our property! Thus has come, in a way least expected, a sure guarantee against the use of physical force for our destruction. The capitalists who have invested their money here will protest much more loudly and energetically against the use of cannon and bayonets than ever the "Mormons" did.

It used to be a favorite pulpit quotation against the "Mormons" that they were the people spoken of in the Bible who should "dwell in a salt land and not inhabited." But the world is just beginning to find out that we have one of the most beautiful and desirable spots on earth.

I am one of those whom the world regards as so "foolish" as to believe that whatever the Lord has spoken will surely be fulfilled. It has been impossible for any but the eye of faith to foresee how the predictions regarding Jackson County could ever be fulfilled. But rapidly culminating events are making what seemed, humanly speaking, impossible a few years ago quite natural and probable now, or at least in the not remote future. Cyclones, blizzards, earthquakes, commotions of all kinds in the social as well as physical world in the east are making people desirous of seeking more congenial climes and homes. So long as the present owners or possessors of that country wish to remain there the "Mormons" are not likely to get any foothold. But there will come a time when most of them will be glad to sell out or get out.

"Well, if the country is undesirable for them to live in why should we want to go there?" The earth, and probably our entire solar system, is passing through a peculiarly trying era, doubtless caused partly by certain electrical conditions and the relation of our planet and system with other planets and systems in their vast orbits through eternal space, and these conditions will all be modified and changed by and by so that peace, and beauty, and safety, and blessed harmony will pre-

vail where now is only discord and distress. Of all this we have been forewarned, and it is our privilege to take wise advantage of our knowledge. But it is also beneficially ordered that only those whose souls are in accord with the spirit of peace and love will believe these predictions and be prepared to conform their lives and plans thereto. Hence it is easy to see why only those who love righteousness will have an "inheritance" in the land of Zion. Heaven has no favorites, except on the basis of righteousness and obedience. All may share in heaven's blessings who will. Unfortunately few are willing.

Now, I do not pretend to see into God's designs and methods in the future; but I am thankful to be able to discern His providences as they transpire. We have made pleasant homes in these mountains, we have surrounded ourselves with comforts, we have become attached to the homes of our childhood and the burial places of our loved ones, and would, doubtless, prefer to remain here. But God has chosen us, not because we are favorites nor because of our particular righteousness—although those of us who survive will be cleansed from all unrighteousness before He has done with us—but because He has a special work for us to do for the benefit and blessing of all His children. That work will necessitate the return of those who are worthy to Jackson County whether they want to or not. When the right time comes God will open the way for us to do so, and it will come about easily and naturally. Perhaps the Lord is going to deal more mercifully with us, and, instead of letting us be driven from our beautiful homes, is sending people to buy them from us and give us the means of buying back the former inheritances which were taken from our friends. Although there is a great deal of unhealthy excitement at present in regard to property and no doubt a great deal of fraud and folly is being committed, yet I feel sure that, fabulous as some prices that are being paid appear to be, the time is coming when those who continue to improve and beautify their possessions will obtain a vastly greater sum than they can now.

But, herein is danger. If the Lord bestows upon us comparative riches it is not for the purpose of gratifying our vanity or lust or vain ambitions. He will expect us to make a wise use of His gifts or they will be withdrawn. I have heard of some who have sold their homes and, instead of reinvesting wisely where their talent would be gaining other talents, have foolishly squandered it in luxuries to which they had never been accustomed and which do not add to their happiness or usefulness.

The spirit of covetousness is the spirit of idolatry, and it is no easy task to handle the riches of this world without allowing our affections to become fixed upon them. But it is a lesson which is as necessary to learn as it is to endure poverty and distress uncomplainingly. The purposes of the Lord will require money to carry them out. But He will provide it in His own time and way for those to use whom He can trust to act as faithful and wise stewards. If we seek first the kingdom of God and His righteousness all things that are best for us will certainly be added. But if we seek first the things of this world we shall lose both in the end. His must be a base nature, however, whose gratitude decreases in proportion as his benefits increase.

While it may be difficult to be "diligent in business and fervent in spirit" at the same time, "serving the Lord," still it can be done by consecrating our lives and all that we possess to the service of God and humanity, and by remembering that we are literally only stewards in God's household. S.

MULBERRY-TREE PLANTING.

BY AUGUSTA JOYCE CROCHERON.

THE beautiful Springtime is near us and this lovely sunshine and changing color upon hillside and meadow seem inviting us to come out and plant something. While considering what to plant for a boundary line to our little place, that will answer the combined purpose of fine appearance, shelter from winds that blow off the unmatured fruit from our orchard trees in Summer and for usefulness also, I have come back to the mulberry.

Its noble appearance and rapid growth commend it as a wind break and avenue tree, aside from its valuable leaves, and then I have read that the birds prefer mulberries to cherries and other early marketable fruits. I have read also that in Russia, China, and some other parts, hedges of mulberry are planted and in time of scarcity of provender, the poorer classes tie their animals along these hedges and let them feed upon the luxuriant leaves, thereby saving their hay and straw for winter. Bees, also, feed and draw honey from the fruit, giving us some back when Summer is gone.

We all remember that President Brigham Young was very anxious to establish the silk industry among our people, and we know that much has been done in that direction to prove the wisdom of his counsel. I have been told by competent persons that forty yards of silk can be raised quicker than the same amount of cotton or woolen goods. Sheep require extensive range and several months' time to mature a fleece before it can in the factory be converted into cloth. Cotton also requires a season and much cultivation before ready for the factory; but mulberry trees once planted are there for many years continually increasing in yield, and bearing a treble crop, leaves, fruit and fuel. This subject was one of great importance with our dear, departed Sister Eliza R. Snow Smith.. Only in June, preceding her death in December, she said to me, "Those who have not planted mulberry trees, are I fear, too late; it well be like locking the stable door after the horse is stolen. We shall need to wear home-made silk dresses before we expect, perhaps."

How would it do, for those who have space to use, especially those who love to obey counsel, to plant as many of these trees this spring as they can? I shall plant some in loving remembrance of her wishes.

I had a distant relative, my mother's cousin, Sarah Jane. Her parents were wealthy and as they were very liberal-minded, they decided to allow their son and daughter to choose their avocations for life and furnish them the means. Philip, desired to study and some day write the history of his native state (New Hampshire) at least. He was provided for and eventually accomplished the history besides being at one time the Governor of New Hampshire.

Sarah Jane desired to become a sericulturist, and her indulgent father immediately had planted a number of mulberry trees, and furnished her all the necessary frames to feed the worms upon, reels, spinning-wheel, etc.

She had no failures and in two years afterward, when my mother visited her, she thus described:

"I found my cousin up stairs in a large, well lighted and comfortable apartment, carpeted, with center-table, workstand, easy chairs and various implements of industry.

"One side of the room was half wardrobe with handsome doors, and another was filled with drawers, large and small. My cousin sat knitting a beautiful silk shawl, wearing at the

same time a handsome and durable silk dress. She arose and welcomed me, not in the least tired or flustered in her manner and I could not help thinking that her work could not be hard or disagreeable. In a short time she proceeded to show me her little workers, then opened drawer after drawer, some containing skeins of silk, some held mittens, neckties, laces, hair nets, knitted hosiery and handkerchiefs; still others contained newly made underclothing and further along, different bolts of undyed cloth, striped and checkered and also plain goods in different colors. In the wardrobe hung skirts and dresses. I expressed my astonishment for it looked like the work of a magician, but she told me that she raised the silk and her father had it woven for her at a silk factory, and she could cut and sew at her leisure. Her parents wore beautiful silk underwear and hosiery, and her mother as well as herself dressed in silk that would wash as well as linsey. Sarah Jane said she enjoyed her quiet labors (a hired man brought the leaves up stairs to her) and she found time to read. She had also parted with some of her goods at a fair price and had a satisfactory sum of pocket money. She was satisfied with her choice of work and still followed the raising of silk when I left Boston."

It seems to me that some of Utah's daughters might do the same. Where I am living, in the Spring and Fall, many flocks of sheep go by; as many as thirty thousand, I am told, from our own place. The wire fences, and the sage brush or grease wood are decorated with tufts of soft white wool, and I think how the humble people of European countries would be glad to gather and save it. Goods of silk and wool would be very desirable, I think.

A few days ago I bought a pet lamb for one of my boys, and the good shepherd told me that when he was little, he used to gather the tufts of wool from the fences and it was made into wadding for quilts, stocking yarn and flannel. In those days girls spun and wove, and said he, "I generally got enough to amount to fifty cents a day, whether I sold it or kept it". I respected the man (now owner of thousands of sheep) for this honest, humble story of his childhood.

I have seen in a Norwegian household such samples of economy and industry as have made me ashamed of American idleness and extravagance. A beautiful coverlet I admired was spun and woven of cows' hair. A bed blanket, was woven out of the raveled out yarn of discarded knitted hose. This good sister also showed me with pride two bolts of flannel, one white and one colored, beside fine, soft hosiery for her family of seven, all the product of eight sheep kept at home, during a period of less than two years. These all wool goods were worth much money and there was no shoddy, it was pure home manufacture. If importations were cut off from this people, how few of us would be as well prepared! When this cold storm came on, I could not help feeling pleased that our pet ewe and lamb were under shelter and comfortable. I never cared much about these inoffensive creatures before I moved out here, but I am getting interested in them, and see no reason, (after several experiments) why small numbers, a dozen or so, might not be kept on every farm. Then, with silk, we could wear the best of goods.

THIS I learned from the shadow of a tree,
That to and fro did sway upon the wall;
Our shadow selves—our influence—may fall
Where we ourselves can never be.

GEMS OF TRUTH.

BY B. E. RICH.

Faith.

WE may know whether the gospel that Joseph Smith taught is true by testing its principles as we would test the principles of any known science. Your arithmetic tells you that a certain sum can be worked by a certain rule; you have faith enough to test it, and the result is that you prove the rule good. From that hour your faith is implicit, and you go ahead, not in the least doubting. The faith that we have implanted within us, is just as easily cultivated and increased as is our store of knowledge.

JOHN MORGAN,

JUVENILE INSTRUCTOR, vol. xiv, p. 166.

Few who read this article ever saw the Prophet Joseph Smith, yet you have, perhaps, read his history, and been told by your parents and others that they have seen and conversed with him; hence you have it firmly fixed in your minds that such a man as Joseph Smith really lived. You have no doubt of it. This conviction of truth is faith. You have read the revelations which were given through him to the Elders and to the Church. You have an inward conviction of their truth. Everything goes to prove to your minds that they are the words of our great Redeemer. That strong impression of truth is faith.

DANIEL TYLER.

JUVENILE INSTRUCTOR, vol. xvii, p. 4.

Faith cannot be known to exist without its effects are seen, and God will not recognize nor reward a faith unaccompanied by the works which are required to perfect it. He would not recognize the faith of Abraham till the "child of promise" lay bound on the silent altar, and the uplifted knife was ready to drain the crimson current of life. Neither will He recognize as a saving faith that which is unattended by obedience to the laws and ordinances of the Gospel, and they who teach that belief alone is sufficient to secure salvation, will awaken too late, except they repent, to a sense of their awful error, when God visits them with His just indignation for "teaching for doctrines the commandments of men," and neglecting the great salvation offered to them.

Mill. Star, vol. xcii, p. 60.

The faith of the gospel of Jesus Christ is calculated to unite the people in one and to bring them back to the unity and faith of those who obeyed the Gospel anciently, and finally to bring them back to glory.

BRIGHAM YOUNG, Mill. Star, vol. xx, p. 67.

Faith then is an abiding principle, it is a necessary and indispensable principle of true religion, and will not, cannot pass away. It is eternal in its nature. It is a flower of perennial bloom, a gem of unfading luster, a fountain of pure and living water whose stream is ever flowing.

Mill. Star, vol. xx, p. 49.

It is contrary to the order of nature or of God's government that knowledge should be otherwise than preceded by faith. A child has to rest upon belief a long while before his faith merges into knowledge. He has to be taught and trained and brought up to the point of knowledge necessarily by degrees, and, after he has reached the mature age of manhood, however learned he may be, however profoundly versed in the mysteries of science and philosophy, he may become, however high he may soar in the atmosphere of thought, or however deep he may dive into the secrets of nature—he has still to

take many things for granted on the credit of faith, and, like the algebraist, to deduce from the known to the unknown.

Mill. Star, vol. xx, p. 50.

There are some of our people who do not believe that angels have anything to do with us; but I can tell you that angels are here to-day. Who are they? They are men who hold the same Priesthood as President Young and his brethren. They are engaged in this work individually and collectively. They are the characters who watch over you Seventies and Elders: they want to save you and bear you off victoriously. I know this, for they have been with me and administered to me.

HEBER C. KIMBALL,

Jour. of Dis., vol. viii, p. 258.

If a person goes without food for twenty-four hours, we all know that that individual will become very hungry; and it is precisely so with those who hunger for the principles of eternal life. While we enjoy the Spirit of the Lord, we shall find that there is enough and abundance to feed every human soul.

WILFORD WOODRUFF,

Jour. of Dis., vol. viii, p. 261.

The faithful have always had a positive knowledge that what they were doing was right and acceptable to the Almighty and that they have been sustained in passing through scenes of trial by the gift and power of God. They have realized that it was better to sacrifice their lives for His kingdom than to live and enjoy the riches and honors of this world for a season. This principle sustained the ancient Saints in all their afflictions; it sustained them in the den of lions and in the fiery furnace, and although they frequently sealed their testimony with their blood, they were comforted and consoled in looking forward to the time when the earth would enjoy the sabbaths, and the Saints enter into their rest.

WILFORD WOODRUFF, Jour. of Dis., vol. viii, p. 262.

It is by faith and good works that we are to obtain our own salvation. In the kingdom of God our inheritance will be given to us according to the exertions we make to establish that kingdom on the earth. It is the united and constant efforts of the Saints, guided by the powers of heaven, that are to overthrow the power of Satan, and redeem the earth from his dominion.

ORSON PRATT.

Mill. Star, vol. xix, p. 90.

This life, with its trials and sorrows, will soon pass away. As we become conscious that its last sands are leaving the hour-glass of time, how pleasing it will be to review its changing scenes, and be able to say within ourselves that we are satisfied with life, having striven to do good and work righteousness according to the light that has been given to us. When the final account comes to be settled, if we find that our sins have gone before us to judgment, and that there is a balance in our favor in the accounts of this probation, we shall indeed be a thousand times repaid for all our labors here.

ORSON PRATT, Mill. Star, vol. xix, p. 20.

We do not expect any but those who pray in reference to the matter, and those who have faith in the promises of God, made through His Son Jesus and His Apostles, to come to a knowledge of the truth. It is therefore of the utmost importance that you exhort the people who receive you to pray much for the revelations of the Spirit of truth. When you find any that are influenced by a desire to ascertain the truth, visit often, and converse with them. And do not be backward in inviting them to put on Christ by baptism.

ORSON PRATT, Mill. Star, vol. xix, p. 619:

THY KINGDOM COME.

WORDS AND MUSIC BY J. G. FONES.

1. Soon shall the burst - ing heav'ns re - veal Earth's might - y sove - reign, Lord and King;
 2. Prin - ces and po - ten - tates will soon Be dis - pos - sed of long held sway,

In glo - ry bright de - scend a - gain, And leg - ioned an - gels with him bring!
 When Jes - us with His Saints shall come, To rule the world through end-less day!

In glory bright de - scend again,
 When Jesus with His Saints shall come,

These kingdoms, and "the powers that be",
 With all their retinue and train,
 Of gorgeous pomp and pageantry,
 Subservient come to hail the reign,—

Of Jesus Christ.—The Son of God,
 Who crowned shall be on David's throne ;
 To judge the world in righteousness,
 By truth and equity his own !

The righteous dead shall hear His voice,
 Then rise, most glorious and divine ;
 Like stars which in yon spangled sky,
 Forever, and forever shine !

Crowns of eternal life they'll wear,
 Emblems of power and victory ;
 While earth redeemed—immortalized,
 The Heaven of Saints and Gods shall be !

TRAITORS.

BY B. B.

I YIELD, I yield, the cringing traitors cry,
 For fancied safety's 'luring charms they fly.
 Like cowards from the battle's opening roar
 And sink in shame, as none e'er sank before.

Let hapless mothers scorn the loathsome things,
 Nor think the whispering spirit ever stings
 The conscience void. To Eden's garden crept
 Their first of kin; in kindred crimes adept.

Ye stainless wives, defam'd for peace, come look,
 The veil's uplifted now. Lo you mistook
 A husband's solemn vows and Cupids toils
 For hell's deceits and devils, deadly foils.

In vain the wretched children's tears bedim
 The eyes that once with love were bright for him.
 Who crawling there, of Bible truth doth show
 A proof, that on their belly such must go.

And must, O Lord, our sex, a greater shame
 Than Arnold take ? Or e'en the Judas name
 It grows apace, with each recurring year,
 These vipers e'er in male attire appear ?

Let sprightly imps go course the worlds around.
 Perchance on distant orb may there be found
 Some guileless Christ unslain ; so wondrous grand
 That 'fore him fiends incarnate falt'ring stand.

Then fly their deeds ; nor depths of blackest hell
 Can bring them forth a chief' than e'en will knell
 His death, nor dare with kiss betray. So send
 Ye here, o'er surplus aid this world can lend.

BE KIND TO THE LIVING.—It is all very well to give men fine funerals when they die, and to write long obituary notices proving them saints uncanonized. It is a good thing to pause—we who must all die some day—for a little moment to do honor to the dust and ashes that were yesterday a man. But while we do this, can we not also give a little kindness to the living? Can we not be generous and just and forgiving to those who still have ears to hear and hearts to throb with pain and anxiety?

How many hearts might have been saved from breaking by a perusal of their obituary notices; how many might have been comforted by an ante-mortem perusal of the verses on their tombstones! It is after he is dead that we say of the man, "He was brave and good;" of the woman, "She was pure and pretty." The abuse, the sneer, the innuendo, the malicious whisper, the coarse caricature—these are for living, breathing, bleeding human bosoms. Any amount of tombstone praise and funeral pageants that you like, but would it harm us to be a little kinder to the living?

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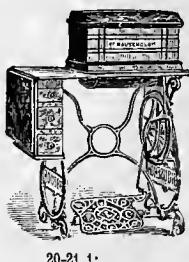
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